CATHOLIC ACTION

Vol. XVII, No. 5 May, 1935

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Our Common Catholic Interests:

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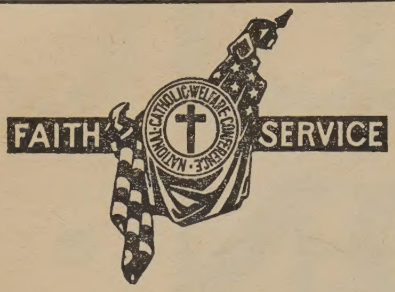
Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE



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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

:-: *What It Is* -- *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post-office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

VOL. XVII, No. 5 MAY, 1935

OUR COMMON CATHOLIC INTERESTS

IN a remarkable article in the April issue of the *Ecclesiastical Review,* the Rev. Dr. Francis J. Haas, director of the National Catholic School of Social Service, lays clearly on the shoulders of a small group of bankers and industrialists in this country responsibility for our present condition of economic chaos and suffering. What is of particular interest to Catholics is his indictment of Catholic employers of influence and prominence who, despite the explicit expression of Catholic doctrine by both Pope Leo XIII and our present Sovereign Pontiff, have made little, if any, effort to follow Christian principles in their relations with their employes.

Vices of Economic Situation Set Forth by Dr. Haas

Taking as his text a passage from an encyclical of Pope Leo XIII, "The Right Ordering of Christian Life," written some 47 years ago, Dr. Haas bases his indictment upon three striking charges in that encyclical. They sum up the Holy Father's condemnation of those who blindly seek riches and who ignore the moral law in their attainment. They apply just as surely to present conditions as when they were first written and, sad to relate, are probably of greater reproach now to certain Catholics than they were half a century ago.

The charges made by Pope Leo were: (1) "Very many who live in luxury call themselves the brethren of the multitudes whom in the depths of their hearts, they despise." (2) "With minds puffed with pride they strive to be subject to no law, and to have respect for no authority." (3) "They call self-love liberty and think themselves (quoting from the Book of Job) 'born free like a wild ass's colt'." Thus, states Dr. Haas, are laid down "the three fundamental sins of the financially powerful: (1) mutilation of the Mystical Body of Christ, (2) pride of power, and (3) self-deception."

Under the three charges quoted, Dr. Haas examines the vices of the present industrial situation. In the first place, present ideas of production are in conflict with the Christian doctrine of the unity of all in Christ because it does not consider capital and labor, employer and worker, as an organic whole but as two separate and distinct elements in social and economic conflict and in consequence views as justified and in the natural order of things, conflict amongst the workers themselves resulting in wages and standards of life being forced lower and lower in unlimited competition.

Under the second charge he shows that experience confirms the power of wealth to place itself beyond social or government control and cites several examples. Even present efforts of the Government to seek control have not succeeded in breaking down this power and "no industry has accepted in its code of fair competition a single essential provision that it was not willing to accept."

As to the third charge, Dr. Haas points out: "This sin of the financially powerful consists not merely in saying one thing and meaning another but in arguing themselves into accepting the falsehood and forcing others to believe it" and again this is possible through the power of wealth which controls in large measure

the public press and other channels of propaganda.

The remedies for these evils, Dr. Haas finds set forth in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno.* Undue competition among workers should be restrained by legislation and by labor unions and the State should intervene only when absolutely necessary, especially to enforce a decent minimum wage and proper hours of labor. Something has been done towards this end under Section 7(a) of the National Industrial Recovery Act. Since only about 10 per cent of nearly 50,000,000 persons who might be employed in normal times are organized in labor unions much is required to be done in this direction. Since also the first requirement is normal education and regeneration of those responsible for present evils, the task, Dr. Haas admits, is formidable but not hopeless.

To aid readers of CATHOLIC ACTION in understanding the salient principles and recommendations involved in Pope Pius XI's "Reconstructing the Social Order" Encyclical, we print in another section of this issue a summary of its main lines of thought with page references to the N. C. W. C. printing of this outstanding pronouncement.

Holy Father Warns of the Enormity of the Crime of War

IN the present world confusion, when nations again are threatened with war and when the people of every country turn this way and that seeking, almost helplessly, a wise leadership and direction, the voice of Our Holy Father rises once more above the noise of recrimination and national rancor to warn nations of their responsibility and their folly. In his allocution on the recent solemn occasion of the canonization of Blessed Thomas More and Blessed John Fisher, victims in their day of personal and national rancor, the Holy Father declared: "That peoples should again take up arms one against another; that the blood of brothers should again be shed; that on the earth and sea and in the sky destruction should be shed on all—would be a crime so enormous, a manifestation of fury so foolish" that, according to the dictates of right reason such a thing would be impossible.

And yet we know from sad experience that such things are not impossible and that peoples, often deceived by a none too honest press and whose passions are easily aroused to fever pitch by a nationalistic propaganda, little reckon the terrible consequences of rushing blindly into war, frightfully destructive though they know it must be. "But," declares Our Holy Father, "if any should dare to commit this evil crime, then the least we shall be able to do is to turn again to God with embittered souls and the prayer: 'Scatter thou the nations that delight in wars'."

These are certainly terrible words, spoken as they are by the vicar of the Prince of Peace, and bring home to us the enormity of the crime of war. They should deeply impress every Catholic, of whatever country, with the responsibility of doing everything within his power to stem that tide of irrational and generally uninformed public thought which makes war possible, and try to deflect it into channels of reason and understanding.

That is the work of Catholics for peace. It is a very definite obligation. It is one of the greatest works of Catholic Action. Here in the United States that work has been effectively carried on for nearly 10 years by the Catholic Association for International Peace, educating both the Catholic and non-Catholic mind as to actual facts of the present situation and in the moral principles involved in the relations, economic and cultural, between the various nations. The association, founded as an aftermath of the Chicago International Eucharistic Congress in June, 1926, has through its annual and regional meetings sought to make our Catholic people more conscious of the principles of international justice taught by the Church and so persistently advocated by her recent pontiffs—particularly Pope Benedict XV and our gloriously reigning Holy Father, Pope Pius XI. The use of every means, "through preaching and through the press to enlighten men's minds and to incline their hearts to the requirements of right reason and, even more, to the law of Christ" has been urged again and again by Pope Pius XI, who recommends such activity as "a vast and glorious field for all the Catholic laity." In pursuing its various studies, in conducting its frequent meetings and discussions, and particularly in the publication and circulation of its numerous reports, the Catholic Association for International Peace is complying with the recommendations of the Holy Father by supplying our Catholic people with enlightening material for study, discussion and action.

Among its many reports and studies which have served this great purpose may be mentioned those on *International Ethics, Ethics of War, Peace Statements of Recent Popes, The Church and Peace Efforts, Catholic Organization for Peace in Europe, Syllabus on International Relations for Colleges and Lay Groups, The League of Nations and Catholic Action, International Economic Life, Manchuria in the Present Crisis, Relations between France and Italy.*

The annual meeting of the association, held in Washington, D. C., during Easter Week, brought together a distinguished array of Catholic leaders, among them Most Rev. Emmet M. Walsh, D.D., Bishop of Charleston S. C., Dr. Edmund A. Walsh, S.J., Dr. Elizabeth Lynskey, Dr. Henry Grady, Dr. Elizabeth Morrissy, Professor Charles G. Fenwick, and Dr. Parker T. Moon. The interest and support of such scholars is bound to increase the effectiveness of the association and to make its work more widely known.

Redemptorist Magazine hows Value of Meditation s Aid to Catholic Action

E sometimes wonder how often our readers advert the Holy Father's definition of Catholic Action hich this magazine from month to month prominently emphasizes on page 3 as a guiding policy of our work and, in fact, of all Catholic Action. It will be found that the Supreme ntiff's explanation of Catholic Action furnishes ought for profitable meditation to all engaged or ntemplating participation in this movement. Every rase, almost every word, of it is full of the deepest gnificance. There is, for instance, in the very first ntence of our Holy Father's definition the statement at the first and greatest, though not the ultimate, end Catholic Action is the pursuit of personal Christian rfection.

A sure way of achieving this result is indicated in article published in the April issue of that excellent nthly, *The Liguorian*, conducted by the Redemptrist Fathers of Oconomowoc, Wis., in its department Three Minute Instructions'' and entitled ''How to ake a Meditation.'' Following a brief introduction which it is pointed out that meditation is *thoughtful* ayer; that anyone can meditate; that any place will for meditation—preferably in Church before the essed Sacrament, but in lieu of that, in one's own om, at repose in the home, or at one's work; the ticle sets forth six practical and simple steps in the ocess and practice of meditation, which, with grateful knowledgment to *The Liguorian*, we pass on to our aders. The recommended steps are:

1. Try to recognize the presence and companionship of God. Ask Him, then, to help and inspire you during these moments of prayer.
2. Read a paragraph or a page from a good spiritual book—one that appeals to you. The Gospels, the Imitation of Christ, any Life of Our Lord, any work on the Christian virtues, etc.
3. Close the book and think out the meaning of what you have read. Concentrate on some particular truth it reveals. Think of it as if God were telling it to you, enlarging on it, illustrating it, revealing it in His human life.
4. Apply the truth to your own life. Is it something new to you? Something you knew before, but seldom thought about? Something you thought about, but seldom applied? Something you could practice today or tomorrow?
5. Speak to God of your need in this matter. Ask Him to help you. Tell Him you love Him and want to know His Will, to remember it, to fulfill it. Tell Him especially you will try to put into practice the truth or virtue or lesson that has come to you from your meditation.
6. Put your intention into the form of a simple resolution. Repeat it several times prayerfully, as an act of love for God. Ask the Mother of God, your patron saint, and your Guardian Angel to help you.

Meditations, the article concludes, may be long or ort—five minutes, fifteen minutes, half an hour. nconscious distraction, it is maintained, does not spoil our meditations. The main thing is to develop the *practice of meditation,* thereby bringing ourselves to be not only in those particular moments of reflection but throughout our waking hours, more and more conscious of God, of His purposes and our place in His eternal scheme of things. Thus we will be engaging in that pursuit of personal Christian perfection which, as our Holy Father states, is the first requisite to successful Catholic Action.

S this issue of CATHOLIC ACTION is being sent to the printer, word comes from the Bruce Publishing Company, of Milwaukee, Wis., of the release from its press of the volume ''Blood Drenched Altars'' by the Most Rev. Francis Clement Kelley, Bishop of Oklahoma City-Tulsa, in which His Excellency gives the past and present of the Mexican Government's war on religion. The following is a statement of the contents of the work as released to subscribing publications by the *N. C. W. C. News Service:*

"Blood Drenched Altars" Bishop Kelley's Book on Mexico Now Ready

The volume, profusely illustrated, is in two parts. Part one is concerned with ''study and narrative'' and numbers more than 360 pages. Part two, devoted to ''chronology, notes and documentation,'' runs more than 100 pages.

Bishop Kelley has gone back to the very beginning to study the story of Mexico. There are 21 chapters in part one alone, and they begin with the ''Spanish Background,'' Spanish character trained through eight centuries of struggles with the Moor for the successful development of Mexico; followed by the ''Mexican Background,'' dealing with the Aztecs and ''The Conquest,'' by ''Cortes, beloved of the Indians,'' and hurrying on through the centuries to conclude with ''The Ark and the Flood,'' which tells of revolutions by minority mobs, the Mexican people fought over and victimized by mobs, the people losing hope, ''The Red Hand of Communism'' and ''The Greed Devil.''

''Conditions in Mexico,'' says Bishop Kelley in the concluding paragraph of part one, ''are not, then, alone a challenge to the Catholic Church. They do not constitute an exclusively Catholic problem. They are first and foremost a challenge to justice and the moral law of nature. They are, secondly, a challenge to all Christian civilization. When Catholics fight them, they are not fighting only their own battle; they are fighting what all men of good will know in their hearts to be a battle for principles. If, out of Mexico's misery, the world learns that lesson, for the nonce the devil will unwillingly have been turned into a school master.''

Between part one and part two, there is inserted a chronology which runs from the fifth century, when the Visigoths occupied Spain as Arian Christians, to 1930,

when the religious persecution in Mexico was renewed and continued to date.

Part two of the volume, with its copious notes and many references, opens up a whole vast field in itself.

The price of the volume is $3.00.

Archbishop McNicholas Condemns Industry's Denial of Moral Principles

AMONG the notable addresses delivered at the Cincinnati Catholic Conference on Industrial Problems held last month were those of the Most Reverend John T. McNicholas, O.P., Archbishop of Cincinnati, and episcopal chairman of the N. C. W. C. Department of Education, and the Right Reverend John A. Ryan, director of the N. C. W. C. Social Action Department. In the course of his address on "The Need of a Fixed Moral Code," Archbishop McNicholas said:

"What is especially portentous today is not that on every side there is evidence of human frailty and sin and public crime. These always have been and always will be until the end of time. Law, human and divine, will ever be transgressed by men with free but perverse wills. What is most disheartening in our times is that many leaders of thought, many moulders of public opinion, many university professors and influential writers, deny the natural law and the very fundamental principles of right and wrong upon which all morality rests.

"In past ages individuals and nations sinned, indeed, but they acknowledged their crimes and begged pardon of Almighty God for them. Today our neo-paganism denies the existence of the moral order and insists that there is no fixed code of morality by which men and nations must be governed, self-restrained and self-disciplined.

"Outside the Catholic Church, the opinion for the most part has been growing for generations that industry and capitalism are entirely divorced from the principles of morality. We have sown the wind and we are now reaping the whirlwind. As bad as conditions are in the industrial and economic order, it is no exaggeration to say they could be reformed quickly and prosperity restored, as if by magic, if the true moral code were followed rigorously."

Dr. Ryan castigated the view that recovery is automatic and declared that the greatest single need for recovery is "more purchasing power in the hands of those who could use it." Two things, he said, are required:

"Provide at least $5,000,000,000 a year for three years, if necessary, to carry on public works, thus enormously increasing employment both directly on the public projects and indirectly in private industries; and gradually reduce the working week to 30 hours in order to increase the total volume of wage payments. So far as urban industries are concerned, there are no other ways by which an increase in their activities can be profitably achieved or justified. It would seem to be an elementary proposition that production cannot and will not be long continued unless the products are sold. Equally elementary is the proposition that the products will not be sold unless sufficient purchasing power is put into the hands of those who desire to buy. These are mainly the 10,000,000 unemployed."

Helpful Booklet on Catholic Etiquette Prepared by San Francisco Priest

THERE has recently issued from the publishers of *The Monitor*, official organ of the Archdiocese of San Francisco, a 57-page pamphlet written by the Rev. William G. Butler and entitled "Catholic Etiquette A Manual of Catholic Practice." The purpose of the pamphlet, as explained in its foreword, is "to acquaint the laity with the forms prescribed by competent authority or approved by lawful custom for the conduct of Catholic life." Father Butler's object in preparing this manual has been to assist the faithful "to profit more fully from the ministrations of the Church and to cooperate more effectively in the fulfilment of her divine mission."

The first pages of the manual are devoted to the parish—unit of Catholic administration and center of Catholic life. The section emphasizes the duty of a Catholic to make himself known to the pastor and priests of his parish, to attend Mass and receive the sacraments, to affiliate with parish sodalities and organizations, and familiarize himself with the routine and special functions of the parish. Other pages are devoted to clear and convincing expositions of the Mass and the sacraments. Information of the greatest pertinency is set forth in these pages. Other pages are devoted to enlightening discussions of such topics as "The Christian Home," "The Liturgical Year," "Approved Public Devotions," "Catholic Charities," "Catholic Literature," "Missions," etc.

An important section is devoted to "Catholic Action," in which, under the subtitle "Organizations," the manual states: "Supreme among these societies are the National Council of Catholic Men and the National Council of Catholic Women, which function under the direct supervision of the archbishops and bishops of the country and serve as a link between the various lay organizations and the hierarchy. Every Catholic should be a member and every Catholic organization of both men and women should be affiliated."

We highly recommend Father Butler's little manual to all our readers who desire a brief but clear exposition of all that is involved in the term "Catholic etiquette." The manual may be obtained from The Monitor Publishing Co., San Francisco, Calif. Single copy price, ten (10) cents; $4.00 per 100 copies.

THE MASS and PEACE

HOW the Mass is essentially preoccupied with peace, "not as a beautiful ideal or theory but as a practical outcome," is most convincingly told in the accompanying article contributed by the former president of the National Council of Catholic Women. "The Mass," Miss Hawks states, "is the substance of peace: within itself it holds the germ and generates the Christ-life of Charity, Peace and Union." We feel sure our readers will find the considerations presented by the author particularly appropriate and meaningful at this paschal season, and equally helpful at any time to individuals or groups engaged in a study of the Mass.

By Mary G. Hawks

HE SHALL be called the Prince of Peace," spoke the prophet of the coming Savior.[1]

"Glory to God in the highest; and on earth ace," sang the angels at the hour of His birth.

'Peace" is Christ's legacy and gift to His apostles ore He left them to perfect the work of redemption Calvary—"Peace I leave with you, My peace I give o you."[2]

"Peace be to you!" is His first greeting to them on resurrection morn and a constant refrain running ough the last days, when the glorified Christ con- ed the foundation of His Church.

Throughout the Church, in the Mass, this note of ce still echoes down the ages, as indeed it must in e re-enactment of the life of Christ, the re-presenta- (making present) of the work of the redemption." ," says Father Martindale, "we want to single out topic upon which the Missal insists, showing how occupied its 'mind' must be with it, it is this one of rity, Peace and Union."[3]

Charity, Peace, Union" were prerequisites for par- ation in the Sacrifice of the Mass in the early days he Church. An ancient catechetical and ritual ual of the first century, *The Teaching of the Twelve stles,* enjoins: "Let none who has a quarrel with fellows join in your meeting, until they be recon- l that your Sacrifice be not defiled."[4] St. John sostom says that the customary salutation of the op to the faithful, as he entered the church, was: ace to all," "Peace be with you," with the re- se, "And peace be with your spirit."[5]

HARITY, Peace, Union" are implied in the opening ceremonies of the Mass. "At the foot he altar . . . priest and people show themselves tely united. The priest accuses himself to the le; the people accuse themselves to the priest. Both that divine pardon which the absolution pro- ced by the priest carries to hearts well disposed."[6] st and people, through the server, alternately im- e the mercy of God and "His Christ" in the *rie eleison, Christe eleison"* before they commemo- the divine peace pact between heaven and earth. ory to God in the highest and peace on earth to men ood will" is begun by the priest, in sung Masses, "as the representative of God" and continued by the choir as representing the people, thus accentuating anew the oneness of priest and people—the Communion of Saints—in the great Catholic act of Sacrifice.

The ritual, however, does not permit us this exquisite introductory to the divine will for peace at all times and seasons. The *Gloria* is reserved for Sundays and greater feasts. We must look to the unchanging Canon of the Mass to make explicit and permanent the theme of "Charity, Peace, Union." The Canon opens with a prayer for peace:

> "Receive and bless these gifts, these offerings, this holy and unblemished sacrifice which in the first place we offer Thee for Thy holy Catholic Church, that it may please Thee to grant her *peace,* as also to protect, unite and govern her throughout the world . . . together with Thy servant, our Pope, our Bishop, as also all orthodox believers who keep the Catholic and apostolic faith . . . and all here present . . . for the hope of their safety and protection."

FROM the visible center of the Church, this prayer reaches out in ever-widening circles, true to the concept of the Church as the body of Christendom—the Mystical Body of Christ, Christ its Head, the Pope His Vicar on earth.

Quite evidently, the peace for which we pray may not be restricted to the welfare of the Church as something apart from the welfare of the world, nor may we think of it only as a personal peace of soul by which we may rise above and bear with discord and external warfare, although it is that also. The all-inclusive sweep of the petition indicates a peace of soul that is born of the charity of Christ and begets such union of member with member within the corporate entity of *His Mystical Body,* the Church, as forbids strife, for "surely no man ever hated his own flesh."[7]

"Order our days in Thy *peace*" runs the prayer of oblation as we approach nearer and nearer the tremendous moment of consecration when "our offering" will "become for us the Body and Blood of our Lord Jesus Christ" and we hear again the command: "Take and eat ye all of THIS, for THIS is My Body." Communion, union with Christ, union one with another "by Him and with Him and in Him" is the inescapable

conclusion, as the Mass proceeds. Within that spiritual embrace are drawn also those "who are gone before us with the sign of faith and sleep in the sleep of *peace.*" For them we surely hope and beseech, as the permanent fruit of union, an abiding "place of refreshment, light and *peace.*"

"FOLLOWING the divine commandment," the Mass continues to stipulate for the coming of Christ's kingdom, the fulfillment of God's will:

"Thy kingdom come;
Thy will be done on earth as it is in heaven."

and lays down as the condition of our peace with God, forgiveness of our enemies:

"Forgive us our trespasses,
As we forgive those who trespass against us."

Very specifically is the prayer that follows the "Our Father" a prayer for external peace: "Deliver us, O Lord, we beseech Thee, from all evils past, present and to come . . . mercifully grant *peace* in our days . . . that we may be always free from sin and safe from all trouble."

It is significant that the intercession of the Mother of God and of the Apostles is sought in this prayer and that it is followed by the "fraction" or breaking of the consecrated Host whilst saying the words: "Through the same Jesus Christ Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, for ever and ever, Amen." Weak human nature is immediately sustained by the power of the Prince of Peace and His saints in the tremendous pledge: "Forgive us our trespasses as we forgive those who trespass against us."

Throughout the Mass, from time to time, the priest has turned to the faithful addressing to them the salutation: "The Lord be with you." The full import of the salutation is forced home at this solemn moment by the solemn words: "May the *peace* of the Lord be *always* with you," accompanied by the sign of the cross made three times with the Sacred Particles over the open chalice. The cross—"the chastisement of our peace"—borne by our Lord is the cost of peace to us also. The action of the Mass now mounts to the height of Sacrifice:

"Lamb of God Who takest away the sins of the world, have mercy on us!
Lamb of God Who takest away the sins of the world, have mercy on us!
Lamb of God Who takest away the sins of the world, *grant us peace!*"

THE thought is caught up and made the fitting motif of the preparation for Communion—union with the Lamb of God, the Prince of Peace:

"O Lord Jesus Christ, Who didst say to Thy apostles, *peace* I leave with you, My *peace* I give unto you; look not upon my sins but upon the faith of Thy Church; and vouchsafe to her that *peac* and unity which is agreeable to Thy will."

During a solemn Mass this prayer is followed by th picturesque and symbolic "Kiss of Peace." "Peac be with you; and with thy spirit" is a greeting c fraternal charity and union of apostolic origin, fi tingly placed here to show that Christians before r ceiving the Body of their Lord are at peace with the brethren.

"In the Roman Church before St. Gregory's tim (the sixth century), the *Pater Noster* came after th fraction of the Host and was immediately followed b the Kiss of Peace. It was very suitably placed her for, in liturgical tradition, there is a close relation b tween this prayer and the ceremony of the Kiss Peace. After asking our Lord to 'forgive us our tre passes as we forgive those who trespass against us,' th Kiss of Peace follows as a sign of forgiveness and r conciliation. Thus in many liturgies the Lord's Pray is found close to the Kiss of Peace as though attracte by it." [8]

But whatever the sequence in the past or preser in this or that liturgy, the association of thought an act is close and fundamental. There is a "divi reality" behind every word and gesture of the sacr liturgy of the Mass. "Charity, Peace, Union" are co summated in the consummation of the Holy Sacrifi Communion. We are "no longer 'Jew nor Greek slave nor free (but) one person in Christ Jesus,' [9] o with Him, one in Him and through Him one with ea other," a consciousness "bound to make its force fe throughout the whole political, and social and econom order." [10]

"IN THE strength of this Bread" we are bid "Go" forth. Yet the liturgy lingers a mome longer as if to gird anew to power in "the Word ma flesh" for,

"In Him was *Life* and the
Life was the *Light* of men;
And the *Light* shineth in darkness."

Infinite and exquisite are the variations of the the of "Charity, Peace, Union" to be found in the sel tions of Scripture and the prayers "proper" to Sa days, feasts and special occasions. It is noteworth that a special Mass for Peace is prescribed by t Church as an essential part of the Forty Hours de tion. The Introit, or key note, of this Mass pleads "*peace* to them that patiently wait for Thee," and universality of the Church and its all-embracing sol tude expresses itself in the "Secret prayer": "Gra *peace* to Christendom and make it secure against all enemies." The Epistle, taken from the second Bo of Machabees, paves the way to peace in the hope t God "may open your hearts in His law and in H commandments and send you *peace,*" while in the Go pel [11] peace flows out to the apostles (*Turn to page*

Catholic Action *and the* Public Library

THOSE familiar with the problems set forth in the accompanying article will undoubtedly agree with the author of this convincing presentation of a very pressing need in a most important field of Catholic Action that "throughout the United States the influence of Catholic intellectuals in the government of libraries is appallingly negligible and infinitely incommensurate with their prestige and accomplishments in other worthwhile activities." Mr. Griffin writes from an accurate observation and practical experience in dealing with this situation. He is chairman of the Book Committee of the Board of Trustees of the Somerville (Mass.) Public Library and president of St. Joseph's Literary Society, principal Catholic Action organization in Somerville, and, in addition, is a teacher of cultural English and public oratory in the Somerville High School. A recent article by him—"The Action Called Catholic"—was published in *The Catholic Mind*, March 8, 1935. We earnestly recommend to all our readers the careful consideration of the following article and the practical suggestions which it contains.

By John J. Griffin

IN ALL the possible fields for the development of Catholic Action there is none which is more worthy of deliberate planning and serious study, ne which should command greater attention from e intellectual minds of the Catholic educated laity an that of the public library. Unfortunately, the oblem of Catholic Action in the public library is o frequently reduced to the superficial but chronic mplaint that Catholic books are difficult of introction into and more difficult of circulation in public raries. The answer usually offered is a greater demand for and more extensive reading of Catholic literature. The solution of this important question, wever, is not so simple as the customary answer ven would imply. The problem has much deeper ots than casual examination reveals and, likewise, more comprehensive implications.

An adequate analysis of all the diverse factors involved in the situation which at present seems utterly possible is too much to attempt in a paper of such nited scope as the present one. A partial survey, wever, may intimate that the problem is pregnant th potentialities and a few recommendations may suggested with a modicum of assurance.

FROM the viewpoint of leadership, ordered and efficacious Catholic Action in the sphere of the blic library can receive strong impetus from the mprehension of certain orthodox conceptions in ucation, history and literature. Primarily, it is quisite to recognize that after our formal educanal system itself there is no more important instition of a cultural character in the American civic mmunity than the public library. Secondly, the tholic lay leader should entertain an abiding consciousness of the service rendered by Holy Church, the Immortal Personality of the ages, in the preservation of Western civilization and its treasures of literature and art through the monastic libraries when Europe was devastated by the barbaric hordes which swept down from the Asiatic plains in the seventh, eighth and ninth centuries. Thirdly, a thorough understanding should be had of the position held by literature and propaganda in our present complex civilization. Finally, and more important, of course, than the consideration of any material factors or temporalities is the full and rich appreciation of that conception that the literary apostolate, which discovers a mighty outlet in our libraries, is but an extended participation in the mission of the Eternal Word of Infinite Life and Truth and Love.

A PRACTICAL grasp of these four truths by our leaders and the comprehension by the great mass of the laity of these four simple but substantial concepts would do much to prosper Catholic Action in the province of the public library.

A solid, psychological or, rather, psychical foundation having been established, one may logically inquire what are the aspects of the problem from the objective viewpoint.

The government and administration of the American public library usually reposes in a board of trustees who serve without remuneration and are appointed by the mayor of the city or chosen by the selectmen of the town. The character, responsibility and prerogatives of trusteeship have for the most part escaped the attention of the popular mind. Even amongst the educated the vocation and significance of the trustee is shrouded in vagueness and mystery when, if ever,

it is adverted to at all. This most important part of the entire library system deserves the earnest scrutiny of the Catholic educated laity. Contrary to deceitful statements emanating from certain interested sources and despite the obscure nomenclature of some library constitutions, the position of the public library trustee is, relatively, one of dignity, responsibility and authority. The trustee is the governor and director of the library's policies. He, in conjunction with his associates, can engage, dismiss, promote and suspend members of the staff including the librarian. He is commissioned to order, examine, censor and select the books purchased for private collections and public circulation.

THROUGHOUT the United States the influence of Catholic intellectuals in the government of libraries is appallingly negligible and infinitely incommensurate with their prestige and accomplishments in other worthwhile activities. Evidence may be adduced that politics, prejudice and local numerical weakness is often the cause of this deplorable state of affairs. But, are our cultured Catholics entirely free from blame? Have we shown that interest and activity which we should have manifested? The answer is in the negative, absolutely.

Admitting culpable negligence in the past, what positive steps should we take to correct the situation in the immediate present and in provision for the future? What measures does the spirit of Catholic Action dictate?

Catholics should desire just representation on the library board in order that their legitimate interests may be protected and advanced. Mayors and selectmen should give due and proper attention to the selection of capable and unprejudiced trustees and should choose an equitable amount of cultured men of character and calibre for the library board. Our Catholic intellectuals should aspire to a dedication of their talents to this honorable avocation. Our Catholic fraternal organizations and societies should recommend able nominees for the library board, always carefully avoiding the petty discriminations of party politics.

CATHOLIC library trustees can render great service to the Church by an exemplary Catholic life and ever courteous conduct, but, their duty as Catholics remains unfulfilled unless they become conservative but determined apostles of Catholic Action and exercise their office and prestige discreetly and justly but concretely and firmly in behalf of Catholic literature and the Catholic press.

A Catholic trustee should familiarize himself thoroughly with authoritative Catholic works in every field of human life and should have a comprehensive knowledge of recognized Catholic authors and the merits of their works. Today, with the universal renaissance of Catholic literature the Catholic trustee need no feel abashed at recommending the works of Catholi men of letters. It should be the high resolve of th Catholic trustee not simply to name for purchase som few biographies of popular saints, but, preferably h should endeavor to build up a representative collec tion of Catholic works in every specific category, no works presumptuously labeled Catholic, but works o standard value.

As a matter of fact it is indeed a poverty-stricke American library that does not harbor the thought of George Bernard Shaw, H. G. Wells and Sinclai Lewis, but, in how many American libraries can th citizen readily obtain the philosophy of Maritain, th historical masterpieces of Dawson, the splendid crea tions of Fulton J. Sheen? The centuries of modernism and neo-pagan morality are usually well represented in the average American library but the illustriou galaxy of authors that constitute the glory of th present Catholic literary revival are usually strangely unavailable. It is the duty of the Catholic trustee t help introduce to the American public such writers as Watkin, Gurian, Von Hildebrand, Gilson, Sertil langes, Gheon, Chesterton, Belloc, D'Arcy, Windle Rousselot, Przywara, Berdyaev and the host of othe Continental, English and American Catholic thinkers.

THE Catholic trustee should interest himself not only in non-fiction but also in fiction. Writers of the type of Von le Fort, Mauriac, Leddihn, Bazin, Gibbs, Yeo and Mazzetti are well worthy of the favor of the Catholic reader. A Catholic trustee should likewise introduce some of our best Catholic magazines and he should observe that both books and magazines of the genuine Catholic character are accessible not only in the central libraries but, also, at the local branches.

It is true that a trustee should proceed with moderation and certainly any attempt of "Romanizing" would be highly unethical, unwarranted and radical and might well prove infinitely harmful. Conservative but determined and intelligent direction is the ideal.

Eventually, every Catholic library trustee should be a member of the American Library Association (it is presupposed that he will be a member of our own struggling but indispensable organization—The Catholic Library Association) and should ambition making his influence count in the councils of that esteemed association which is the voice of the American library system. The American Library Association, commonly called the A. L. A., is the organization that prepares the recommended book lists that are followed, if not exclusively, at least, most devotedly, by the average librarian. That Catholic influence and the significance of the Catholic Church in American life is scarcely appreciated by the compilers of these catalogues, the

most casual examination will prove. Catholic religious books are almost absolutely ignored in their selections. This is one of the very important reasons that Catholic books are disregarded by local librarians. Although Catholic publishers cannot be completely freed from criticism in this regard because they often fail to supply the association's reviewers with copies of contemporaneous Catholic literature, nevertheless, it is also true that it is high time that well informed Catholic trustees or librarians be admitted to the councils and deliberations of the A. L. A.

THE second phase of Catholic Action in the public library may be studied from the aspect of personnel. Again, without any general indictment, or the hurling of any unjust incriminations, prejudice may possibly be charged in the training and hiring of library staff members but this is not the whole story. We are compelled to admit that in this regard Catholics have been remiss. Library work is a dignified, wholesome and a moderately lucrative profession, yet the number of Catholic librarians in this country is extremely ill-proportioned as is also the number of Catholic personnel. This is a field that ostensibly holds no interest for our brethren.

Training for, and engaging in, library work should command more consideration from our Catholic men and women. The faculties of Catholic evening schools might well weigh the advisability of introducing courses in library work. Catholics engaged in library work would do well to imitate their associates in the Metropolitan Boston area who have recently formed a Catholic Action organization known as "The Pius XI Guild of Catholic Librarians."

BUT one may be tempted to ask what connection has the employment of Catholics in public libraries with Catholic Action? The answer is that staff workers can do much because of their familiarity with books and their work of criticism to eliminate undesirable literature, to recommend worthy Catholic authors, and in serving the Catholic public they can do untold good in circulating Catholic literary productions. There are multiple opportunities for the Catholic staff worker in the public library to further advance Catholic Action by personally patronizing our authors, by seeing to it that our works are properly indexed, by preparing lists for parochial schools and Catholic literary societies, in selecting books for our own people, by including our authors in library exhibitions and in numberless other ways readily recognizable by those acquainted with their work.

In conclusion, there is the aspect of Catholic Action in the public library which concerns every Catholic citizen outside of the library system. The conduct of Catholics in this regard is in many respects worthy of the severest condemnation. A certain amount of apathy may be vindicated by incorrigible circumstances but in a vast number of cases not a shred of exculpatory evidence can be found unless, indeed, it be a lamentable ignorance.

The ordinary Catholic would be quick, and rightly so, to resent the accusation that he was not sufficiently appreciative of his citizenship. Sometimes, however, we take the responsibilities of our citizenship much more seriously and fulfill them much more perfectly than we do cognizance and advantage of our prerogatives. Diligent for the most part in the payment of our taxes, distinguished in war and patriotism, frequently we not only despise our right of suffrage, but many of us never assert our right to a share in the distribution of the collected assessments through the lawful agencies and institutions of government. The public library, except in the rare instance of perpetual endowment, is supported by community taxes. All citizens contribute to the support of their civic government through the medium of taxes including our Catholic citizens. We have a right, therefore, as well as a duty to see that the portion of municipal expenditure allotted to the public library is spent with an eye on distributive justice.

SPECIFICALLY, a legitimate question for you to ask, Mr. Catholic Citizen, is what percentage of the sum total of money spent on books in your municipal library is devoted to the acquisition of reputable Catholic literature? Is there any commensuration between the allotted money spent on literature and the amount expended for Catholic books of recognized value? As a class we Catholics have been content to bear the double and almost unendurable burden of helping to support our public schools and of completely supporting our Catholic schools. Is is too much for us, therefore, to demand equitable dealing in our public library system and just representation for the taxation imposed upon us?

Every intelligent Catholic citizen might well promote Catholic Action not only by the possession of a library card and its habitual use in the patronizing of the Catholic literature available in the public libraries, but, likewise, by an active interest in the development of Catholic literature therein. They should observe and correct prominent omissions, should demand just recommendation of Catholic books and magazines and should stimulate the circulation of our library literature through study clubs and reading circles. Catholic parents should foster Catholic education by directing their children to patronage of the suitable Catholic books in the public library and should help to secure for them through the public library worthy reading matter. Synoptically, Catholic citizens should do all in their power to take full advantage of the powerful medium they have in the public library for the promotion and advancement of Catholic Action.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Meeting of N.C.W.C. Administrative Committee

AS THIS issue of CATHOLIC ACTION is being mailed to our readers, there is being held at N.C.W.C. headquarters in Washington, D. C., the regular spring meeting of the members of the N.C.W.C. Administrative Committee and Assistant Bishops to the Committee. Scheduled for April 30, 1934, the meeting will consider the work of the various departments of the Conference as reported by the General Secretary and make provision for its work during the coming fiscal year.

N.C.W.C. Executives Again Protest Passage of Contraceptive Legislation by Congress

REGISTERING vigorous opposition to the "back-door" attempt to secure contraceptive legislation in the present Congress, representatives of the National Catholic Welfare Conference once more presented a convincing case for the Catholic position in this matter at a hearing held last month before a sub-committee of the House of Representatives Committee on Post Offices and Post Roads on the bill of Representative Higgins, of Massachusetts, which seeks to restrict further the dissemination of obscene literature. The birth control advocates sought to include an amendment to the bill which would have the same effect as an out-and-out birth control measure. Representative Higgins declared that the effort of the birth controllers to amend his measure was "an attempt to do by the back door what they had been unable to accomplish by the front door."

Appearing at the request of the Very Rev. Dr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Department of Social Action, asserted that "the thinking of the leaders of the birth control movement is the shallowest and their arguments the most superficial that have ever been enlisted on behalf of any social proposal in the United States." He told the Congressmen that "those of us who oppose this amendment believe that we are not merely upholding the everlasting principles of the moral law but exhibiting the most intelligent love of our country." "We are setting our faces against the spread of a practice which leads inevitably to a declining population and to national decadence," he said.

Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, said she appeared to protest "with the full authority of the more than 1,000,000 women who are represented in the 17 national and the more than 2,000 local organizations" affiliated with the N. C. C. W.

Edward J. Heffron, executive secretary of the National Council of Catholic Men, protested with the authorization of the executive committee of the N. C. C. M., pointing out that there are eight national, six state, and 1,379 local organizations, with a combined membership of upwards of 3,000,000 adult Catholic laymen, affiliated with the council.

Representative James Mead, of New York, chairman of the full Committee on Post Offices and Post Roads, who sat with the sub-committee during a part of the hearings, brought out the fact that the American Medical Association has not indorsed proposals for birth control legislation.

Archbishop Pizzardo Grateful for Publication Of "Conferences on Catholic Action" Booklet

HIS EXCELLENCY, the Most Rev. Guiseppe Pizzardo, Archbishop of Nicaea and director of Catholic Action in Italy, has, in a letter received last month at N. C. W. C. headquarters, expressed his thanks to the National Council of Catholic Women for its publication in booklet form of his conferences on Catholic Action. These conferences were given at the request of His Holiness, Pope Pius XI, at the meeting in Rome last year of the International Union of Catholic Women's Leagues and were translated into English and printed in a most attractive booklet by the N. C. C. W. last February, since which time copies have been in unusual demand by clergy and laity alike. Archbishop Pizzardo's letter, which was addressed to Miss Anne Sarachon Hooley, national president of the N. C. C. W., reads as follows:

"I have your very kind letter of March 15th and the copy of the English translation of my Conferences on Catholic Action, and I hasten to thank you and the National Council of Catholic Women for your good offices in having them reprinted in pamphlet form.

"You may be sure that the Holy Father is most pleased at any undertaking which serves to make the principles and program of Catholic Action better understood and more widely diffused in practice. My own humble efforts in this line were motivated by this desire and I am happy that they have been found of general interest.

"Assuring you of my prayers for you and for the National Council of Catholic Women and gladly blessing you and your highly important work, I am, my dear Miss Hooley,

"Sincerely yours in Christ,

"/s/ G. PIZZARDO, *Archbishop of Nicaea.*"

with the N. C. W. C.

Exceptional Easter Feature Service Supplied by the N.C.W.C. News Service

SPECIAL messages from six cardinals, including the Papal Secretary of State, a former apostolic delegate to the United States, two other members of the Curia; from the Latin Patriarch of Jerusalem, and archbishops and bishops of a half-score of countries, were made available to the Catholic publications subscribing to the 1935 Easter Supplement of the *N. C. W. C. News Service.*

Other features which the N. C. W. C. Easter Supplement made available to Catholic publications included: An authentic and highly entertaining description of the last Easter on earth—spent 400 years ago—of the great English martyrs, Blessed John Fisher and Blessed Thomas More, who are soon to be canonized; a recital from official documents of important events linked to Easter in the life of Ven. Mother Philippine-Rose Duchesne, who died at St. Charles, Mo., in 1852, and whose cause for canonization is progressing at Vatican City. "Resurrection," an Easter poem by a Member of Congress and the Poet Laureate of California—John Steven McGroarty; a plain recitation of facts which makes a gripping story and reveals a heroic devotion to the Holy Eucharist in the frozen North; "A Prayer That Never Dies," a splendid presentation of the history and latest facts concerning the perpetual adoration of the Blessed Sacrament in the Sanctuary of the Sacred Heart on Montmartre in Paris, a vigil that began 50 years ago this coming August 1; fiction, other poetry, and a number of other features dealing with the Holy Land, the progress of the Church in Berlin, Catholic subjects and events that have been depicted on the postage stamps of various countries, the apostolate of charity which an American nun performs for the benefit of poor emigres in Paris, Easter on a mission in the southern part of the United States, and other topics.

N.C.C.W. in Scranton Diocese Active in Distribution of Conference Pamphlets

FOLLOWING our announcement in the April issue of CATHOLIC ACTION with reference to the pamphlets published by the N. C. W. C. which seem to appeal most to the laity, we have received from the Scranton Diocesan Council of the National Council of Catholic Women an order not only for the 200 or more pamphlets advertised and illustrated in the most recent N. C. W. C. folder but for 50 copies of each of the N. C. W. C. pamphlets listed on page 4 of the April issue of CATHOLIC ACTION as "Best Sellers." The titles of these pamphlets are repeated on the back cover this month. We had previously had the pleasure of filling an order from Miss Pauline Casey, president of the Scranton Diocesan Council, N. C. C. W., for every book, booklet and pamphlet published by the N. C. W. C. These she exhibited in a duplicate of the N. C. W. C. headquarters' display rack, resulting in many orders for N. C. W. C. Catholic Action literature. This interest is deeply appreciated.

Recently the headquarters staff of the N. C. W. C. had the privilege of meeting Rev. Dr. W. D. Muckle, rector of St. Michael's Cathedral, Toronto, Canada, who, upon scrutiny of the N. C. W. C. demonstration rack, ordered for display in his cathedral book rack a generous supply of each pamphlet exhibited. A number of other orders of this character have been received from within and outside the United States for N. C. W. C. publications, among them orders for every book and pamphlet published by the N. C. W. C. to be shipped to Niagara University, Niagara Falls, N. Y., Rev. A. T. Herring, S.M., Queensland, Australia, and Rev. J. M. Smith, Grand Forks, B. C., Canada.

House Immigration and Naturalization Committee Hears Views of N.C.W.C. Bureau on Pending Measure

EMPHASIZING the N. C. W. C. Bureau of Immigration's advocacy of taking every possible step to preserve the unity of immigrant families, Miss Sarah Weadick, assistant to the director of the bureau, presented its stand in favor of H. R. 6795 at a hearing on April 11 before the House Committee on Immigration and Naturalization.

Two important advantages which the bill, if passed, would provide, were stressed by Miss Weadick. One is that it would enable the Secretary of Labor to deport habitual criminals who now escape deportation through the failure of the courts to give sentences of sufficient length to make deportation possible under the present law; the other is that it gives the Secretary discretionary power to permit to remain in the United States a limited number of deportable aliens of good moral character in whose cases deportation would involve unusual hardship, in many instances separating the breadwinner from American-born wives and children and resulting in the latter becoming public charges. She called attention to the fact that the use of such discretionary power would not increase our immigration beyond the number admissible under the present quota law, for the bill provides that persons who would thus be permitted to remain must be charged against the quotas of their respective countries, thereby reducing by that many the number admissible from those countries.

Miss Weadick stated that the N. C. W. C. Bureau deprecated the false impression given of the bill by those who claim that it allows the Secretary of Labor to permit criminal aliens to remain in the United States. She pointed out that the bill does not in any way change the present mandatory deportation laws affecting criminals and gives the Secretary discretion only in the case of an additional class which now cannot be deported at all.

N.C.W.C. Department of Education Publishes Latest Catholic School Statistics

IN PREPARATION for its statistical summary of Catholic Education, 1931-32, the N. C. W. C. Department of Education, in a recent release, reports receiving information about 10,412 Catholic schools of different types throughout the United States. Of these schools 93 were major seminaries, 85 preparatory seminaries, 23 universities, 53 colleges for men, 96 colleges for women, 46 diocesan teachers colleges and normal schools, 2,074 high schools and academies, and 7,942 elementary schools.

According to last complete reports, the department states, 2,600,000 students were enrolled in Catholic schools as follows: Elementary, 2,193,160; secondary, 269,309; normal, 9,614; university and college, 113,659; and seminary, 19,283.

The release further states that there are 86,101 teachers in all types of Catholic schools in the United States. Of this total 74,242 are religious teachers and 11,859 are lay teachers; 58,684 teachers are in the elementary schools, 15,609 in secondary schools, 906 in normal schools, 8,968 in universities and colleges and 1,934 in seminaries.

It is estimated that the existence of the Catholic school system saves the nation an immediate $1,000,000,000 building program and an annual bill of $265,810,200 for the education of the pupils now enrolled in Catholic schools.

Demand for Pamphlets on Mexico

The N. C. W. C. pamphlet, "Tyranny in Mexico," has gone into a second printing and "The Church in Mexico Protests" is having widespread sale. Help distribute this timely literature.

THE MASS *and* PEACE—*Continued from page 8*

and to us from the Risen Saviour; "*Peace* be to you . . . *Peace* be to you: As the Father hath sent Me, I also send you," emissaries of *peace.* "Peace I leave with you: *My peace* I give unto you"[12] is the divine message of the Communion prayer.

A MASS devoted to "Charity, Peace, Union," in the Faith, uses for the Gospel the prayer of our Lord for unity among His followers: "Father, that they may be one as Thou, Father, in Me and I in Thee; that they may be one in Us"[13] and for the Epistle St. Paul's plea for a logical Christianity:[14]

> "I beseech you walk worthy of the vocation in which you are called . . . with patience supporting one another in *charity.* Careful to keep the *unity* of the spirit in the bond of *peace.* One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all and through all and in us all."

"Pray ye for the things that are for the *peace* of Jerusalem. . . . Let *peace* be in thy strength"[15] the Gradual exhorts.

In these and the many variations of the constant theme of "Charity, Peace, Union" is developed more and more "the full accuracy, the whole richness of the expression, 'The Church is the Mystical Body of Christ.' The Church is a mystical body. It is not merely a moral body as is the society of the citizens of a nation. The Church is a sacramental body, that is it is a body which is the reality signified and effected by a sacrament. That sacrament is the Holy Eucharist. The Holy Eucharist symbolizes and effects union with Christ, the source of life of the entire body. The Eucharist symbolizes and effects the unity of all the members, one with another."[16]

HENCE the Mass is essentially preoccupied with *peace,* not as a beautiful ideal or theory but as a practical outcome. The Mass is the substance of *peace*: within itself it holds the germ and generates the Christ-life of "Charity, Peace, Union."

SOURCE REFERENCES

[1] Is. IX.
[2] John XIV., 27.
[3] *The Mind of the Missal,* p. 206.
[4] Ellard, *Christian Life and Worship,* pp. 60, 61.
[5] Abbot Cabrol, *Liturgical Prayer, p.* 48.
[6] Anger-Burke, *The Doctrine of the Mystical Body,* p. 201.
[7] Eph. V. 29.
[8] Abbot Cabrol, *Liturgical Prayer,* pp. 89, 90.
[9] Gal. III. 28.
[10] Hellriegel & Jasper, *The True Basis of Christian Solidarity,* p. 19.
[11] St. John, XX.
[12] John XIV.
[13] John XVII.
[14] Eph. IV.
[15] Ps. CXXI.
[16] Anger-Burke, *The Doctrine of the Mystical Body of Christ,* p. 212.

Some Kind Words from CATHOLIC ACTION Readers

IT IS ALWAYS a source of satisfaction and an inspiration to greater effort to receive words of appreciation and encouragement such as those published herewith. Of late, our mail has brought us many kind words, especially from old subscribers who take the trouble to express their pleasure in renewing their subscriptions. The following excerpts are taken from some letters received during the past few weeks:

"During my regency here at Boston College as an associate professor of Ethics I have delighted in reading and using your splendid periodical, which I regard as the authoritative voice of the lay apostolate and the paramount literary medium formally dedicated to the cause of Catholic Action in this country. I am especially gratified at the manner of research characteristic of the journal which apparently searches every available source for representative pronouncements on Catholic Action."—Rev. J. F. Q., S.J., Chestnut Hill, Mass.

"I am strongly of the opinion that CATHOLIC ACTION should be widely distributed and read. . . . Reading it carefully myself, I am able to grasp a very definite idea of the Catholic program."—Mrs. H. R. C., Reno, Nev.

"Even though I have to curtail on our magazine list, I cannot be without this publication most essential to all Catholic women."—Mrs. F. J. N., Lansing, Iowa.

"So valuable an asset is CATHOLIC ACTION, that I have been requested to ascertain from you the minimum figure you would furnish monthly the Gary Chapter, Fort Wayne Diocesan Council of Catholic Men, twelve extra copies that might be distributed to delegates from parishes who at present have not affiliated with the national body."—G. V. D., Fort Wayne, Ind.

"I send herewith enclosed a check in the amount of $2.25, this being the renewal of students' subscription to your valuable magazine, CATHOLIC ACTION. . . . We have a study club on Catholic Action and your magazine is a very great help to us."—Msgr. L. J. S., Louvain, Belgium.

"Let me take this occasion to encourage you in your efforts, on the stimulus you have given to parish groups (even out here), and on your helpful magazine."—Rev. C. A. S., Payette, Idaho.

"I have always found CATHOLIC ACTION both interesting and informative, as well as very useful on more occasions than one."—P. B. M., Greenfield, Mass.

"We have found CATHOLIC ACTION very helpful in our work so far, and we expect to find it more so as we become more engrossed in our study club work."—W. H., St. Meinrad, Ind.

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"I take great pleasure in sending herewith a renewal of my subscription to CATHOLIC ACTION. I find the magazine very interesting and will be glad to recommend it to my friends."—E. P. O'H., Honolulu, T. H.

"CATHOLIC ACTION is extraordinarily good reading."—B. W., Jr., Astoria, N. Y.

"CATHOLIC ACTION is the best reference on the subject of Catholic Action we have yet found. We are planning to use it as supplementary for our diocesan study clubs next year."—Mrs. J. W. C., Wichita, Kans.

"Reconstructing *the* Social Order"

A Summary of the Main Lines of Thought Presented in Pope Pius XI's Notable Pronouncement

Prepared by the N.C.W.C. Social Action Department

NOTE: *The accompanying summary of Pope Pius XI's Encyclical on "Reconstructing the Social Order" emphasizes the salient points of this outstanding document excluding the sections devoted to Italian Fascism and to Collectivism. The page references are to the N. C. W. C. printing of the encyclical "On Reconstructing the Social Order" (single copy, 10 cents; 50 copies, $2.50; 100 copies, $4.50).*

I—AIMS AND GENERAL METHODS

Physical Resources—Economic Ability
Exist for:
God's Glory—Man's Eternal Happiness (15)
Through establishing:
Their Moral Purposes (15)
Which are chiefly:
Full Production for Human Needs on a High Plane for All and Actual Distribution to Meet Human Needs (25)—Work Good for Soul and Body (42)
By means of:
The Natural Order of Social-Economic Life—Government (29, 34)
Thus subjecting:
Property Ownership (15-17)—Human Labor (23)
To the moral purposes:
The Needs of All (i.e., the general welfare, the common good or Social Justice) and Both Establishing and Not Contravening Strict Justice on Individual Rights (16)
Or in detail obtain the Strict Justice of:
Living Wage (32) (No "Working Mothers" or Child Labor (23)); No Crushing Taxes (17); Right of Inheritance (17); No Confiscation (34)
And the Social Justice for the Common Good of:
Full Output (25); Rehabilitation if Possible of Companies (and Industries) to Pay a Living Wage (24); Maximum-Employment Wages (and presumably Hours) (25); Some Form of Profit Sharing (20); Partnership Modifications of Wage Contract (21); Regulated Inheritance (17); Right Form of Private Ownership (17); Its Diffusion (21-22); Its Use for the Common Good (17); Needed Public Ownership (35)
And Either the Social Justice or Strict Justice (depending on degree and circumstances) of:
Good Conditions as to Soul, Health, Strength, Housing Workshops, Dangerous Employments, etc., especially those of Women and Children (10); Work Beneficial to Body and Soul (42); Subjection of Ownership to Natural and Divine Law (17); No Flat Equality of Wealth (43)

II—WRONG AIMS AND METHODS:
Individualism and Economic Dictatorship

(1) The moral purposes are never attainable by:
Individualism Which Sought Maximum Profits for Individuals in Free Competition (29, 4, 20)
Rejecting:
Moral Purposes and Laws of Economic Life (29)—Social-Economic Order (26)—Government Action (29)
It arose from:
Refusal to Adapt Guild System to Changed Conditions (31)
Due to:
Economic Immorality (31)—False Ideas of Liberty (31)—Government Indifference (42)
And resulted in:
Enormous Fortunes (19, 20, 21)—Enormous Poverty (19, 20, 21)—Class Conflict (27)—Growth of Government Action (26)—Individualism's Own Suicide by Killing Competition (33)

(2) Nor Ever Attainable by:
Its Successor, the Economic Dictatorship of Great Wealth, Corporation Administrators and Banks, Which Seeks Maximum Power (32)
Gained through:
Economic Combats—Slavery of Government—Nationalism, Imperialism and Bankers' Imperialism (33)
Rejecting:
Moral Purposes and Laws of Economic Life—Social-Economic Order—Government Action for Common Good
And resulting in:
An Economic Life Hard and Cruel in Ghastly Measure (33) (and class struggle and too much government action)

(3) Both have further caused:
Ruin of Souls (40)
Through:
Temptations of an Insecure Economic Life (41)—Economic Theories Giving Free Rein to Avarice and Injustice (42)
Resulting in:
Use of Any Means to Gain Profits or Make Wealth Secure (41)—Speculation (41)—Temptations of Corporation Anonymity (41)—Morally Injurious Advertising (42)—Social and Economic Pressure to Follow Wrong Practices (42)—Spread of Ideas to Labor Especially Through Employers' Disregard of Labor's Soul (42)—Immoral Conditions at Work (42)—Bad Housing (42)—Obstacles to Religious Observances (42)—Loss of Faith (38, 39)

III—RIGHT METHODS

(1) The Detailed Moral Purposes are attainable partly by:
The Approaches to Social-Economic Order (a) Collective Bargaining Between Employers' Associations and Labor Unions (35, 11, 12, 13); (b) Farm Organizations (13) (c) Middle Class Organization (13); (d) Professional Associations (13)
And:
Government (a) On Type of Private Ownership and Rights of Owners (17); (b) On Condition of Labor, e.g., Labor Legislation (9, 10); (c) On Competition (34); (d) On Economic Dictatorship (34); (e) On Public Ownership (35); (f) Establish Its Own Social Rulership (35)
And:
Their Joint Action, wherever feasible (26, 24)

(2) Attainable fully, together with a cure of class struggle and a right functioning of government, by:
An Autonomous Social-Economic Order (a Public Institution) of: (a) A Guild of the Total Personnel of Each Industry and Profession (27) (preserving the right within a guild of separate organization by class, as a labor union or by group, as a wheat cooperative) (28); (b) Federation of Guilds (27)
And:
Government (a) Helping Establish Guild System (27); (b) Spurring and Curbing It As Needed (26); (c) Independent Government Action As Needed (26)
And:
International Agreements—International Economic Organization (29) (*Turn to page* 16)

Catholic Action *in* West Virginia

By
Robert L. Cutler, Secretary of Catholic Literary League of Parkersburg, W. Va.

THE Catholic Literary League of Parkersburg, W. Va., was founded by several young Catholic men to bring the truths of our Holy Faith to those outside the One True Fold. In operation now for more than seven months, the league has become widely known for its work, not only in West Virginia but also in many other states. While organized primarily to distribute literature to non-Catholics, the work has branched out to many other phases of Catholic Action.

The greatest influence which the league has with the average non-Catholic mind of Parkersburg and surrounding towns is through the secular press in which over fifty articles on Catholic belief and doctrine have appeared during the past seven months. The Narberth pamphlets, under the heading of "Catholic Information," have been inserted in the *Parkersburg Sentinel* since the first of October, 1934, and the results from such action have been most gratifying. Having successfully placed these articles in the *Sentinel* for over four months, the other secular paper, the *Parkersburg News*, was approached with the idea of running a similar article on the religious page each week. The editor, not hesitating a moment, gave full permission to run anything we cared to, and so the first of our "Catholic Columns" appeared one Saturday morning, the column continuing since that time. The material for the column in the *News* is obtained from various Catholic books and periodicals. Permission to reprint such matter is always obtained from the publishers. Each article run is from 200 to 500 words in length and the subjects are kept as free from controversy as possible. Both of these weekly articles are read with interest, not only by Catholics but also by hundreds of non-Catholics as evidenced by the many letters we have received asking for further information and literature about the Church.

When it was decided to seek publication of these articles in the secular press, many persons thought that we would never get as far as placing one article in the papers. However, when we laid our case before the editor of the *Sentinel*, we showed how the non-Catholic churches had a full page of sermons, church notices, etc., every week, while the Catholics (who number about 2,400 out of a population of over 50,000, including suburbs) had practically no representation whatsoever throughout the year except on a few occasions such as Easter, Christmas, Holy Week, or on the occasion of the visit of a prominent priest. The assent of the editor having been given, the first article appeared the next Saturday and we expected a bombardment of protest, but instead received a number of letters from non-Catholics asking for further information about the Church than our article gave. As weeks passed into months with our articles appearing every Saturday, not a murmur of bigotry was heard and, this in a section where the Ku Klux Klan is still fresh in everyone's mind. Only a decade ago the countryside was ablaze with fiery crosses and the white-sheeted vandals went so far as to tear the cornerstone from the new Catholic Church here and destroy it. After seven months neither the editors nor we have heard a word against the publication of our articles.

IN ORDER to let the public know the true facts about the Mexican situation, seven articles have appeared so far in the Sunday editions of the *Parkersburg News* giving the story of the persecution of the Church and of religion generally in Mexico. In addition to this, hundreds of pamphlets on Mexico have been given out to those persons, Catholic and non-Catholic, who have expressed a desire to know the facts with regard to the persecution of the Catholic religion in Mexico.

Another main feature of our work is the distribution of literature free to non-Catholics. In seven months we have given out over 7,500 pamphlets, books, magazines, etc. Each week, fifty copies of the *Our Sunday Visitor* are placed in the hotels, barber shops, railroad and bus stations, and to date nearly 1,500 copies have been thus distributed. Over a thousand copies of the *Catholic Worker* have been given out in order to let the working man know the attitude of the Church on labor. At a recent labor rally in Parkersburg, copies of the *Catholic Worker* were placed in the hands of over three hundred non-Catholic working men who received them with great interest. A number of instruction units for children have been planned and eight non-Catholic Negro children have been enrolled in the first class.

The next step contemplated by the league is the formation of a combined reading room and library where non-Catholics may secure books and information on various Catholic subjects without expense. The establishment of such a library in the downtown section of Parkersburg would undoubtedly be of the utmost value in bringing the facts of things Catholic to the non-Catholic mind. It would also arouse Catholics to the fact that there really is a high standard of Catholic literature. A reading room can be utilized for attracting attention to the many fine Catholic magazines we have, which unfortunately many of our Catholics have never seen. Without doubt, the Catholic books and literature can be made of great benefit in the home. Too many Catholics, we can but sorrowfully admit, are grossly ignorant of the fine type of today's Catholic literature.

THE placing of "Catholic columns" in the secular press could easily be done by Catholic Action groups in all parts of the country and the sowing of such seed will undoubtedly bring untold results in increasing the number of conversions and in reducing bigotry. The secular press goes into every section of every state and into places where pamphlets or street talks could hardly reach: and since in these places the written word is given such serious consideration, the power of the Catholic message presented weekly can be the magnet to draw many into the light of God's Own Church. The work we are doing in Parkersburg could easily be duplicated in other towns and cities throughout the country. If it were, we should not be surprised in the least to see the number of conversions in this country doubled within the next few years to come.

"Reconstructing the Social Order"

(*Continued from page* 15)

To Meet:
International Economic Interdependence and World Purposes of Economic Life (29)

(3) But these steps necessarily require:
Social Charity (29) (founded in natural brotherhood and spiritual brotherhood in Christ) (44); Return of Christian Principles (40); Knowledge of Moral Principles (31); Subordination of Material to Spiritual (43); Economic Expertness (31, 15)

The moral requirements demanding:
Catholic Action (31)—Lay Retreats (47)—Priest "Social Missionaries" (46)—Catholic Lay Social Apostles in Every Class and Group (46)—Catholic Schools in Social Sciences (8)—Catholic Economic Conferences (8)—Writings on Catholic Social Teaching (9)—Study Clubs (9)—Catholic Unity (48)

So that:
Catholics will join social charity and moral principles to economic expertness and lead in establishing and maintaining for Justice and Social Justice a social-economic order, approaches to it and proper government action (31, 44, 8)

Msgr. Ryan Files Vigorous Plea *for* National Labor Relations Bill

FAVORING the passage of the Wagner National Labor Relations Bill in a statement setting forth his personal views and accompanying his statement by a letter issued a year ago by the N. C. W. C. Administrative Committee and submitted last April to the Committee on Education and Labor of the United States Senate by Very Rev. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, the Rt. Rev. John A. Ryan, director of the N. C. W. C. Social Action Department, last month wrote Senator David I. Walsh, of Massachusetts, chairman of the committee, stressing the principle of collective bargaining and strongly urging the approval of the other provisions of the Wagner measure. At the same time, statements of approval were submitted by Rabbi Sidney E. Goldstein, chairman of the Social Justice Commission of the Central Conference of American Rabbis, and the Rev. James Myers, industrial secretary of the Federal Council of Churches in America. The letter form of approval was resorted to by the three proponents of the bill because of the inability of Senator Walsh's committee to provide suitable time for a hearing.

The letter of the N. C. W. C. Adminstrative Committee, which accompanied Msgr. Ryan's statement, was addressed to the Senate Committee on Education and Labor, last year with the request that it be incorporated in the record of the committee's hearings on the Wagner Bill. The letter (published in full in the May, 1934, issue of Catholic Action) was a forceful defense of the right of the workman to organize and to bargain collectively as set forth in Pope Pius XI's Encyclical on "Reconstructing the Social Order." Monsignor Ryan's own statement to the committee follows:

"BOTH Pope Leo XIII and Pope Pius XI expressed themselves strongly in favor of labor organization. After a long discussion of the various kinds of labor associations, the former Supreme Pontiff said: 'We may lay it down as a general and perpetual law, that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at; that is to say, for helping each individual member to better his condition to the utmost in body, mind and property.' The present Pope explicitly reaffirmed this statement and added a strong condemnation of those governments that have denied to labor the right to organize.

"With practical unanimity, the economic historians and the economists have for many years held that labor organization is necessary for the protection of the workers. The argument is very simple: The individual wage earner does not possess equal bargaining power with the individual employer; in order to obtain a reasonable measure of such equality, individual wage earners must combine and bargain with the employers as one moral person.

"To bring about this condition is the main object, in my opinion, of the Wagner Bill. Hence sections 7 to 9 seem to me to be the most important of the entire bill. Section 7 describes the right of organization in general terms. Sections 8 and 9 would make this right effective. No reasonable objection can be raised to the provisions of Section 8 which forbid the employer to interfere with free organization by his employes and to dominate, interfere with or contribute financially to any labor organization. Unless these provisions are enforced by law, the bargaining power of the employes is seriously and fatally diminished. The prohibition of discrimination in sub-section 3 of Section 8 is likewise necessary for genuine collective bargaining.

"The provision for majority rule in collective bargaining is likewise essential to effective bargaining and equality of bargaining power. While the device of proportional representation of different groups to workers in an establishment for purposes of collective bargaining has a certain appearance of fairness, it is entirely impracticable at the present time in the United States. Obviously there cannot be two or more scales of wages and work regulations in the same industrial establishment. Hence the representatives of two or more unions acting together in negotiations about hours and wages would have to agree upon the terms of these and all other working conditions. Conceivably they might agree to the extent of presenting a program which would be a compromise between the views of the two or more unions involved in the proportional representation scheme. But this is an utterly unreal hypothesis.

"The representatives of the regular labor unions will not sit down on the same side of the bargaining table with the representatives of the company union or with the representatives of a Communist union. This may be deplorable but it is a fact that cannot be changed by any amount of preaching or legislation in the near future.

"THEREFORE the only practical solution is to let the representatives who have been elected by the majority of the employes in any plant or industry carry on the bargaining process for the whole group. After all, this exemplifies the principle of majority rule which obtains throughout in the political processes of election and legislation.

"Finally, the enactment of S. 1958 is necessary for the successful functioning of the National Recovery Administration. Strong labor unions with representation on the code authorities would be the best guarantee of peaceful and successful operation and application of the provisions of the code in every industry."

New Edition of "Catholic Builders of the Nation"

The Catholic Book Company, of 120 West 42nd Street, New York City, has recently announced a new edition of five volumes under the title "Catholic Builders of the Nation"—a comprehensive record of Catholic Action in this country, to the original of which several present and former executives of the National Catholic Welfare Conference have contributed. The work, originally sold for $50, is now offered for $12 in installments of $2 per month.

While some of the material contributed to the original publication is somewhat out of date, particularly the data given with reference to the N. C. W. C., the volumes on the whole merit the attention of our Catholic people generally, who will be informed and edified to no small degree by the glorious record of Catholics in the building of America which the volumes present. The revised volumes are edited, as were the original ones, by Constantine E. McGuire, K.S.G., Ph.D.

BELGIUM'S YOUNG WOMEN *of* CATHOLIC ACTION

NOTE.—*This is the second article in a series dealing with the various expressions of the Catholic Youth Movement in countries outside the United States. The first article in the series, published in the March issue of this magazine, dealt with the organization for Catholic Action of Italian young women and girls. Other articles on the Youth Movement will appear from time to time.*

ACCORDING to their latest report, more than eighty-two thousand young women and girls are associated in the A. C. J. B. F. (*Association Catholique Jeunesse Belge Féminine*), the youth movement for Catholic Action in Belgium. Since the population of Belgium is divided into two language groups, the French or Walloon and the Flemish, the A. C. J. B. F. carries on similar activities and identical organization in two great language divisions, French and Flemish. In each of the language divisions there exist five classifications representing five distinct groupings each with common interests, occupations and environment. Nominally they are differentiated by the mere change of a vowel letter. The agricultural or rural group is known as the J. A. C. F. (*Jeunesse Agricole Catholique Féminine*); the school girls or students are called J. E. C. F. (*Jeunesse Estudiante Catholique Féminine*); the young women of independent means having greater leisure for volunteer service are the J. I. C. F. (*Jeunesse Indépendente Catholique Féminine*). Girls working in industry or business are the J. O. C. F. (*Jeunesse Ouvrière Catholique Féminine*); and the university students are the J. U. C. F. (*Jeunesse Universitaire Catholique Féminine*). Each group is served by its special monthly organ carrying matter common to all with specialized material adapted to special interests of each. A "Bulletin for Directresses" goes out to the leaders of each group, developing them spiritually and training them in questions of doctrine and social philosophy. Study weeks for leaders and study days in the different provinces for members, are common to every group. Closed retreats and days of recollection are likewise a universal program, in a determined effort towards thorough preparation for Catholic Action, which is taught specifically, in all its implications and organization, at special regional "schools."

Training for rural homemaking, professional schools in the arts of agriculture, correspondence courses in bookkeeping and budgeting are the specialized studies for the J. A. C. F. A campaign for Easter Communions throughout the rural districts is an important item of apostolate for this group.

THE J. E. C. F., school girl group, confine themselves mostly to the general program of preparation and formation although they do specialize in organizing vacation parties to the sea-shore among the girls of the different parishes. Perhaps one of the most important activities in connection with this group is the study given to the program of student lay Catholic Action by the religious of the teaching communities.

The J. I. C. F., or leisured group, occupy their leisure constructively not only by participation in spiritual exercises and study but in the work of organizing the study groups for others by means of provincial, regional and parochial addresses prior to the "study week." The organization of friendly circles forms a part of their apostolate of service. The 1934 report notes intense participation in parochial activities, individually and collectively, of 83 per cent of the J. I. C. F. sections and 100 per cent activity in fostering a truly Christian family celebration of Christmas in the family groups to which they belong. Even more directly apostolic is their campaign for Easter Communions in which 4,643 young women made 10,617 visits to win souls through personal appeal and literature distributed. Among the fruit of this effort we count seven first Communions and seventy-six returns to the Eucharistic Christ after years of alienation. It goes without saying that this campaign was built upon an endless chain of Communions during the Lenten season by the campaigners.

The 11,003 young working women organized in the J. O. C. F. are a force in offsetting socialist and free-thinking tendencies in their homes. To this end they submit to intensive spiritual and intellectual preparation in study groups and retreats. Having less free time at their disposal, they publish many special pamphlets and magazines destined to arouse devotion to the Faith and to root it in the fundamentals of religion according to the mind of the Church as voiced in the liturgy. Local and family feasts are organized as an essential, although indirect, contribution to this end.

The membership of the J. U. C. F., or university students, is, necessarily, very limited and their centers few. The activities of this group focus on a deepened spirituality and more informed Catholicity. The members specialize in liturgical observances, assisting especially at all the offices of Holy Week. Good fellowship finds a place in vacation parties and excursions and cements the bonds which hold together this group so important for the promulgation of Christian truth and morals.

BACK of all of this unified yet diverse activity is very detailed and all-embracing organization. Each language group has its general headquarters and its appointed priest moderator, the French in Brussels, the Flemish in Ghent. The national president, who is also the international president of the Youth Section of the International Union of Catholic Women's Leagues, has her office in Ghent, and the national secretary has hers in Brussels, to serve completely and impartially the two great language divisions of the one national organization. In each of the nine provinces, or ecclesiastical divisions of Belgium, there is a provincial headquarters with its special secretary, chaplain and president. In the French provinces these are French; in the Flemish they are Flemish.

The strength of unity and the charm of diversity was vividly pictured last June at the national congress of the A. C. J. B. F. (Association of Young Catholic Women of Belgium) where the many colored berêts indicated the diversity of J. A. C. F., J. E. C. F., J. I. C. F., J. O. C. F., J. U. C. F., where each laid its offering of service at the feet of the Eucharistic Christ, yet all pledged, with *one* voice, to conquer for the service of Christ and His Church in Catholic Action the millions and millions of other young women who await the call.

"Who will do this?" they asked. And as one they made the solemn pledge: "WE WILL DO IT."

Dr. Schmiedeler's Recent Volume Thankfully Acknowledged by Holy Father

THE Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section, Department of Social Action, N. C. W. C., has received a letter from the Rt. Rev. Fidelis de Stotzinger, Abbot Primate of the Order of St. Benedict, telling of the presentation of a copy of the book, "Parent and Child," to His Holiness Pope Pius XI. The Holy Father sent his blessing and thanks.

The book was written by Dr. Schmiedeler in collaboration with Sister M. Rosa McDonough, dean of St. Joseph's College, Hartford. It was inspired by the Holy Father's encyclical on the "Christian Education of Youth" and the introduction contains quotations from the encyclical. In his letter to Dr. Schmiedeler, Abbot Stotzinger said:

"His Holiness accepted the book graciously and instructed me to express to you his thanks. The Holy Father blesses you and your work. I am glad to forward this message of the Holy Father and I am sure his message will be an encouragement to further effort."

MAY STUDY TOPIC—"THE FAMILY *and* ECONOMIC LIFE"

WITH this issue, CATHOLIC ACTION presents the eighth and concluding article of its 1934-35 series of study club discussions. These discussions, arranged by the N.C.W.C. Study Club Committee, have dealt generally with "The Family" and have presented month by month, considerations of current and vital interest which call for Catholic Action in behalf of the family.

I. A Good Living

WHAT ARE the economic needs of a family? You say offhand: Steady work and an income big enough to meet the family's ordinary needs and to start the children off in life. Then you think of the ten or eleven millions who are out of work, a large part of them family bread-winners.

Yet you say that surely America's wealth and inventions and the working ability of the people are fabulously great and are certainly enough to give us all a good living. When they do not, they have missed fire. When you say that, you are paraphrasing Pius XI's *Reconstructing the Social Order* in terms of the United States. He said: "Then only will the economic and social organism be soundly established and obtain its end when it secures for all and each those goods which the wealth and resources of nature, technical achievement and the social organization of economic affairs can give" and that "these goods should be enough to supply all needs and an honest livelihood and to uplift men to that higher level of prosperity and culture which provided it be used with prudence, is not only no hindrance but is of singular help to virtue" (25).* You read this and you are glad that the Pope has said also that people ordinarily need a good living to live right.

You have read in the papers that back in prosperous 1929 we could have produced with the equipment we had a fifth more than we did. You have read, too, that changes in other things than production would affect production itself so that the figure of a fifth more would have been dwarfed and we could have turned out half as much more. And you have read that even the fifth more would have been enough to raise the income of the 16 million families that made less than $2,000 up to that amount. You know something is wrong.

Then you get down to bed-rock, as you think it over, and you say that at least a family ought to get enough to live on decently and have the children at school and the wife at home keeping house. Again you paraphrase Pius XI's *Reconstructing the Social Order:* "In the first place, the wage paid to the workingman must be sufficient for the support of himself and of his family. It is right, indeed, that the rest of the family contribute according to their power towards the common maintenance, as in the rural home or in the families of many artisans and small shop keepers. But it is wrong to abuse the tender years of children or the weakness of woman. Mothers will, above all, devote their work to the home and the things connected with it. Intolerable, and to be opposed with all our strength, is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children" (23).

But it is common knowledge now that the reason we did not produce the fifth more or the half more in 1929 was because we let some take too much money who did not want to buy and gave others too little money who needed to buy. And so you say that for people to get the goods they need from a steady and full working of our resources, inventions and man-power, the annual incomes of families ought to be somewhat leveled off. Surely, you say, all the people should share fairly in the country's output and it becomes wrong on all four sides to underuse our opportunities to produce and to throw millions out of work because not enough people get good incomes. Not only, then, a bare living wage, but some kind of distribution of income is needed, you insist, that will let us produce well, let us prevent unemployment, and let us all share in the great advantages of the twentieth-century United States. Anything else is unjust, you declare.

If you will agree to call it socially unjust, i.e., against the social justice that demands the general welfare, your ideas in the main are those of Catholic social teaching. Pius XI's *Reconstructing the Social Order* says: "Wealth, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted" (20), and "social justice demands that, by union of effort and good will (There's something we lack), such a scale of wages be set up if possible as to offer to the greatest number opportunities of employment and of securing for themselves suitable means of livelihood" (25). He points out further that the social justice of a reasonable relationship among wage-rates and among prices is also necessary for steady work and a good livelihood to all (25).

II. Why We Have Failed

THEN YOU start looking further. Does a family need more from an economic regime than a steady and good livelihood? Does it need more than a comfortable home, plenty of nutritious food, good clothing, schooling for the children, recreation, sharing in the costs of one's spiritual life, access to the culture of the day? For one thing, you say, a man should not be turned into a machine by his work. A generation when, as Pius XI phrases it, "dead matter leaves the factory ennobled and transfigured where men are corrupted and degraded" even if the men afterwards should get for themselves and their families a right share of the "ennobled and transfigured" product, is not a good period for a family to live in and thrive. Surely full output for human needs and work that is for the good of man's body and soul (43) are not incompatible. To get both these needs of the family ought to be possible.

You think further. You say that the family ought to be able to obtain its needs as a rule peacefully. Strikes for the strict justice of a living wage or for social justice may be necessary but they are a black calamity; and the more strikes there are, the worse off families are and not only the families of the strikers but all families. Having to strike for something that is a matter of social justice and for the good of a whole country seems wrong. Yet that has been the rule. It is a shaky kind of society in which to raise families. Families need peace, stability, and certainty.

Yet nowhere is there stability and sure-footing now. Strikes are only a part of it. We let industries rise and fall and companies rise and fall as they will. Families rise and fall with them. Look at the coal industry, or the textile industry, or farming. We went trippingly along into the cataclysm of the Great Depression which has and will ruin

*Page references are to the N. C. W. C. printing of Pius XI's "Reconstructing the Social Order."

and shatter millions. Before, the world waged a war that we now know was chiefly a by-path in a savage economic life. Where is peace and security for families?

Nor is it good for families to trust getting all this by fiat of government. The government that gives can take away, although surely the government should help. The government can also oppress. Nor is it good for families to depend on getting it by having the bread-winner rely solely on bargaining, even if it is, as it should be, an organized bargaining, with those who own his means of work and livelihood. There is some, but not enough security there. Ownership of property is necessary for families to bear their burdens with some "ease and security," as Pius XI puts it (22). Rising to ownership is necessary. A person ought not only get enough to live well but have the "ample sufficiency" that will let him rise to ownership (22). The very system of private ownership must be made the best kind of private ownership we can form for the common good (17) and one element in a good system of private ownership is for ownership of property to be the ordinary rule. Besides, diffused ownership is a sign that all families, and not just a few, make enough year by year to live well and so save and own.

It seems like day-dreaming to think of these things when some twenty millions are on public relief. Yet human beings ought to be able to get something pretty close to it, and then, by charity, care for those who, through their own fault or misfortune, cannot reach it.

And we start wondering why we have failed. The first thing that strikes us is that we have not, as a nation, directly, immediately and continuously wanted social justice. We, instead, joined the whole modern world in being, as Pius XI puts it, "ignorant or forgetful of the social and moral aspects of economic matters" (29). We held that it is best to let "competition and open markets" work their way out (29). What we meant is: Do not make justice and social justice immediate aims; trust the "free rein . . . given to human avarice" (42) no morality (29); no organization (26); no government action (29). Let economic life be a pack of snarling curs fighting for the biggest bones. And call it by the sacred name, Individualism. But individualism is now nothing but a thirteen-letter word meaning "bread-lines."

The old individualism of free competition died, in fact, a good while ago. It died its fore-ordained death; it committed suicide (33). Unbridled ambition for domination has succeeded it the world over, held by the giants of big wealth by directors of vast invested funds and of the huge banks (32). In the United States, we must add, the monopolies and the trade associations. The life they have let us life is "hard, cruel and relentless in ghastly measure" (33). They have enslaved governments, launched countries upon a bloody career of nationalism and imperialism and fought battles of the giants for still greater wealth and power (33).

Neither the old individualism nor the new economic dictatorship has established the social justice of a good and secure livelihood for all. We know that from bitter experience. Neither of them can do so (29) because neither of them wants to. Neither of them can establish the social peace that families need so much; they provoke social strife and revolution (27). Neither of them permits a diffusion of property ownership; they concentrate it (21). Neither of them permits a sound functioning of government for the common good; inactive (29) or slave governments (33) are their respective rules of life and both end in all-engrossing governments (26). Both of them undermine these needs of the family: Abundance, security, peace, property and real, though limited, governmental activity.

III. The Road Out

WE ARE now waking up under the hammering of pain. What do we often think of first as a remedy? We have been long unorganized. We have accepted in the main the ruling ideas of individualism. And so out of our bad past we are tempted to turn to the government as the only power we can think of, and ask merely an adjustment of one or two things: for example, the tax system, or the monetary system, or the price of credit, or the monopolies—and we say that if the government will correct that, everything will be nearly perfect. Or if we turn our backs upon the past altogether, we look to the government to care for everything in a collectivist society.

Yet, as we look farther, economic life and each industry appears something like the family itself. A family is an organized society. The natural foundation for a society among the members of each industry or profession exists in the joint service they give the public. Industries and professions cry out for the organization of their economic society. Just as the family has to be organized to live right and to obtain the common good of its members and of the larger society of a country, so with the organized industry or profession. And since each industry or profession depends on the others in the common bond that all of them have in producing particular kinds of goods or services, there should be some kind of organization among them all to do the total job right. This appears reasonable. If an industry is bound to the virtue of social justice and the members of the industry as isolated individuals cannot fulfill it (and we know they cannot), then the industry is obligated to organize so as to fulfill it. Government should help. But the first obligation rests upon the people of the industry or profession to perform as far as they can their own duty.

This straightforward and direct way of looking at an industry or a profession is the way of the encyclical (25-29). Our English translation calls these organized industries and professions "vocational groups." They might well be called "guilds" or "industrial and professional councils." But in any case it is not the organized employers alone who are the vocational group or guild or industrial and professional council. All the industry and all the profession comprise it and all would act through representative government.

The encyclical says that if we so organize, then we have the frame-work that will let us promote social justice in production, work, prices, income and ownership (29). That is, we can order economic life to the common good. We can establish social peace also (27) and make government our servant up to, but not beyond its reasonable functions (26).

We seem so far away from organization that the situation appears often desperate. Yet, in fact, we are not. The employers of practically every line of business in the country are organized. A union is in existence for nearly every line of employe even if often it is small. Collective bargaining is an approach to the guild organization (35). There are farmers' cooperatives fairly representative of nearly every crop that farmers produce. The professions are quite well organized. If one strain in our American practice is to look to the government, another strain is to organize and try to do things for ourselves with or without the help of government.

The real trouble is that we are still timid about social justice. For example in the NRA we pledged ourselves to social justice and then, subject to government revision and supervision, made organized employers the first agent in writing and administering the codes of social justice. We said to employes that they could be heard about their codes but have no real power over them; to have real power they must organize and act apart from the codes. That is, we committed the main move for social justice to the organized employers under government supervision. If the employes wanted to do anything beyond protesting to the NRA they should do so in the back-waters around the river bank by striking. Yet there is no sign that social justice has become the sudden aim of monopolies, trade associations, big wealth, big corporation directors and banks after a life-time and after centuries, of wrecking society. The employes whose first interest is social justice should have real power to make their industry a socially just industry.

(*Continued on page* 21)

Inspiring Example of Student Catholic Action

At the Sacred Heart Academy, Belmont, N. C., Catholic Action flourishes and is an ideal and a fact. The Sisters of Mercy, who conduct the school, have worked out a plan for teaching the theory of lay apostolic work and provided the students with occasions and means for perfecting the technique in actual missionary activities. The members of the graduating class make this course for credit and, to date, their interest has been unfailing.

The course, divided into two phases—the theory of catechetical instruction, including religion, bible history and elementary apologetics, is carefully taught in the class-room. Recitations, tests, demonstrations, discussions, make this one of the "livest courses" in the whole curriculum. Then the girls are assigned in small groups, to the chaplain, Father Charles, O.S.B., an experienced apologist. He supplements the class-room work with individual instructions in methods and procedure. When the students have been rated as proficient, they are sent out to do field work in the territory of Belmont Abbey. The girls are chaperoned and furnished transportation by members of the Belmont Catholic Woman's Club.

At present, two of the seniors go twice weekly to St. Benedict's, the local Negro school. Here they conduct classes in religion. They teach these little dusky Catholics what to believe and how to translate that belief into living. The special preparations for First Communion and Confirmation are made by them. During Advent they brought with them a young lady from Guam, who trained the children to sing some of the simple Christmas hymns. These three missionaries also prepared a Christmas playlet based on the gospel story of Bethlehem and staged it in the Negro theater in Belmont. So picturesque was the presentation that they were invited to present it for the assembled sisters and girls at the academy. After it, the academy girls put on a Christmas party for the performers.

Members of another group go once a week to St. Helen's Church, some fifteen miles distant, to teach religion to eighteen colored children. A white family of seven children in the same town and a family of three in a neighboring town are given instructions weekly by two other members of the Catholic Action Unit. Still another goes each week to McAdensville, six miles away to instruct an adult white convert in practical Catholicity, while another instructs a class of colored children in North Belmont.

These field-workers are also directors of Catholic Action units at the academy. Each has a little group which meets to listen to the experiences of the leaders and to pray for the success of the work. Then, too, this group answers calls for little needed charities. If Miss ——— finds a child in need of shoes, she reports to her unit and the shoes are provided. Catholic Action is realized in instruction, prayer and alms-giving.

The sisters report that this organization for Catholic Action has tended to deepen spirituality in the student body. Father Charles, O.S.B., says that he is thoroughly satisfied with the work and feels thankful to the field workers and unit members, and also to the Catholic Woman's Club members, the chaperones.

"THE work of these young ladies," he states, "and the services of the chaperones combined with the prayerful efforts of the units and the whole-souled cooperation of the sisters has enabled me to report to my superior that there is not one Catholic child, white or colored, in my parish limits, no matter how far away he may live or how bad the roads, who is not under instruction. God will certainly bless these workers."

Recently Father Charles carried, in his school bus, three sisters and thirty-eight students to St. Helen's, a colored mission, near Dallas. He carried also, in the bus, a portable organ. He said Mass for the congregation. The girls from the academy answered the Mass prayers in unison, sang hymns and watched with deep edification the simple, reverential faith of the people as nearly every member of the little flock received Holy Communion. After the Mass they assisted at a triple baptism. Father Charles simply and impressively explained the whole ceremony.

"The Family and Economic Life"—*Continued from page* 20

For example further, in the Agricultural Adjustment Act we have entrusted little power to the farm cooperatives. Organized farmers should have real power. Moreover, all the industries should have a council to handle their relations to each other. Nor should organized agriculture be left out of such a council. Soon the organized professions should be brought in. Government should help establish this guild system (27) and help it work right (26).

Then we stand a chance of getting the social justice of full production for human needs, a balance of incomes so that all can live well and have steady work, a balance of prices to the same end, and a diffusion of ownership. We do, indeed, need public works to prime the pump of business; social insurance to care for the victims of a bad regime and for the period during which, we hope, things will be made progressively better; some kind of government control of credit, later becoming probably a function of the guilds; some degree of government ownership as the only way to make a few industries serve the common good; the establishment of basic standards, in the law, on wages and hours so that no industry will be a complete parasite; some direct help to distribute land ownership and help the new owners, etc.

IV. Catholic Action

WE CANNOT give the family its secure economic foundation without wanting to. And this plainly requires that we know the moral purposes and laws of economic life, including its organization and relationship to government, and that we possess the virtue of social charity. Ability to produce, ability to organize, the technique of getting things done—all are necessary. But first and last we need to know the moral law of the economic world and apply the spiritual cement that will bind it together. The moral law we learn from our Church. The spiritual virtue of social charity we obtain through the Church; for this virtue is the continuous will to live the brotherhood of all mankind both in Adam and in Christ.

Through the organization, Catholic Action, the laity learn the moral laws of economic life. Through it, they are helped to the conviction and practice of social charity.

A program for Catholic organizations to train their members in the moral principles and in social charity seems to comprehend:

(a) Study clubs.
(b) Securing a competent adviser, clerical or lay, who knows Catholic social teaching, to make the work accurate and complete.
(c) Reporting back to the parent organization of the study club.
(d) Lectures.
(e) Industrial conferences.
(f) Lay retreats.
(g) Distribution of literature.

Since the program needs to be widespread, diocesan organization of units of the National Councils of Catholic Men and Women, so as to inspire and direct the program, is necessary. N. C. W. C. headquarters has study club outlines, lists of speakers, etc,

NOTES *of the* N.C.C.W. *and* ITS AFFILIATES

Scranton Council Establishes Central Headquarters

The sweet tones of the noonday Angelus came from the tower of the cathedral dedicated to Peter, Rock of the Church, and sounded over the great anthracite metropolis of Scranton as the members of the Scranton Diocesan Council of Catholic Women, dedicated to Our Lady of Good Counsel, gathered at their new headquarters, 136 Adams Street, Scranton, Pa., to receive the blessing of Rev. J. J. Featherstone, council moderator, and to consecrate it as a center from which the Catholic Action program assigned to the women of the diocese is to be directed.

The council was privileged to have as its guests on the opening day, Very Rev. Msgr. Dennis J. Kane, of Hazleton, dean of the South East Luzerne County, and Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women. Msgr. Kane spoke of the progress made by the council and complimented it on the beautiful new headquarters.

Miss Regan told the members she was quite overwhelmed when she stepped into the beautiful room which represented a spring garden with all its beautiful floral pieces, the gifts of organizations and business people of the city as expressions of their good wishes for the council's continued success.

Miss M. Pauline Casey, diocesan president, welcomed the members and distinguished guests to the new headquarters, and emphasized the fact that a vigorous lay program will be directed in the Scranton Diocese in the interest of the Catholic women and girls. Dissemination of Catholic literature will be especially sponsored.

The long room, which is to serve as a combination business office and lounge, has been furnished in excellent taste. A large reproduction of the miraculous picture of Our Lady of Good Counsel in Genazzano, together with the pictures of Pope Pius XI, the Most Rev. Thomas C. O'Reilly, Bishop of Scranton; Rev. J. J. Featherstone, and photographs of the first diocesan convention held last October adorn the walls.

Of particular interest is the large pamphlet rack, a copy of the original used at national headquarters in Washington. This information will be available at all times to the public. The 150 or more publications on display include information on the National Catholic Welfare Conference, the National Councils of Catholic Men and Women, study clubs, education, parent education, family welfare, papal encyclicals, civics, labor and industry, peace, and many other subjects.

Prior to receiving the public from 3 to 6 o'clock in the afternoon of April 6, Miss Casey entertained her board of directors and guests at luncheon.

Miss Mary Scanlon has been appointed executive secretary of the diocesan council.

Lackawanna-Wayne Deanery Council, Scranton Diocese, Has 12,800 Active Members

The inspired vision of the Scranton Diocesan Council of Catholic Women—its possibilities, purposes and influence—was given in a magnificent word picture Sunday afternoon in the Irving Theater of Carbondale, when 1,200 women attending the first mass meeting of the Lackawanna-Wayne Deanery, heard Miss M. Pauline Casey, diocesan president, in her initial public address in that city.

Msgr. William P. Kealy, Olyphant, speaking on "Catholic Action" stressed the fact that the Holy Father is calling upon all Catholics throughout the world to unite to restore peace on earth and good will towards men. He urged his listeners to spread the gospel of truth by right living, spurning vulgarity of the present day and its evils, and uniting for one common good which will build unto eternity.

Lauding the Lackawanna-Wayne Deanery on its membership of some 12,800 active workers, Miss Agnes G. Regan, executive secretary of the national council, outlined the work of the N. C. C. W. since its organization in 1920.

Mrs. Anthony Conaboy, deanery president, presided and reviewed the work accomplished in the past several months.

Bishop Schuler Addresses El Paso Council Members

Opening with Mass celebrated in the chapel at Loretto College by the Most Rev. A. J. Schuler, S.J., Bishop of El Paso, the El Paso Diocesan Council of Catholic Women held its annual convention March 21, at El Paso, Texas.

Reports of committee chairmen and officers given at the morning business session indicated the progress made by the council during the past year.

The history of the National Council of Catholic Women was outlined in a splendid paper given by Mrs. W. L. Brown, former president of the diocesan council and a delegate to the organization meeting of the national council in 1920.

Bishop Schuler recounted his last visit to the Vatican and of the Holy Father's interest in the work of the council.

Other speakers included Very Rev. J. C. M. Garde, S.J., Very Rev. Francis Corcoran, C.M., and Mrs. Paul Gallagher.

Officers elected included: Mrs. C. E. Kelly, president; Mrs. S. P. Tracht, Mrs. William Wallace, Mrs. Dan Burns, Mrs. Ellen Moore and Mrs. T. J. Ratcoth, vice presidents; Mrs. Dan O'Keefe, secretary; Mrs. Homer Peterson, treasurer; Mrs. Clarence Longnecker, auditor; and Mrs. Paul Gallagher, parliamentarian.

A program of entertainment arranged by Miss Emma Gidding brought the day's session to a close.

Work of Des Moines District Council Features Distribution of Catholic Literature

The Church of the Assumption, at Granger, Iowa, was filled to capacity Sunday, March 31, when the Des Moines District of the Des Moines Diocesan Council of Catholic Women opened its first quarterly meeting.

Rev. L. G. Ligutti was celebrant of the Mass and delivered an inspiring sermon on "The Joy of Catholic Action" stressing Catholic Action in daily life and cooperation with one another under the guidance of the bishop in the work of the salvation of souls.

Two hundred women attended the business sessions presided over by Mrs. John Connolly, district president.

At the request of the Most Rev. Gerald T. Bergan, Bishop of Des Moines, the council is making a survey of Catholic children in public schools. Mrs. Connolly reported the progress made to date.

A complete explanation of the Subsistence Homestead Plan was given by Father Ligutti, who used colorful maps and miniature models of the homes to be built to supplement his talk. This was followed by a tour of the grounds which have been made available for this project.

Rev. Robert Walsh, of Des Moines Catholic College, spoke on the Mexican question, deploring the most unfortunate conditions existing in that country today. "We must admit, however," he said, "that it has been the means of awakening religious fervor, not only in Mexico but in the entire Catholic world and especially in North America, arousing and bringing our latent Catholic Action to the surface."

The splendid work of this group in connection with the free distribution of Catholic literature is related in a letter recently received at National Headquarters from Mrs. Connolly which states: "Nearly every affiliate is doing something along this line. The board of directors place 100 copies a month in the U. S. Veterans' Hospital. One

hundred copies of *Tyranny in Mexico* were mailed to prominent non-Catholic citizens. Fifty copies of *Christ and His Train to Eternity,* a series of sermons broadcast by Rev. Maurice B. Aspinwall, were sent to non-Catholic clergymen. St. John's Rosary Society distributed 100 copies of *The Church in Mexico Protests.*

Varied Activities of Council Bluffs Deanery Council

Another well attended deanery meeting within the Des Moines Diocese was held at Neola, Iowa, April 14.

Mrs. Henry Rohling, chairman on organization and past president of the diocesan council, made a plea for affiliation of every group with the National Council of Catholic Women and for every woman within the diocese to align herself with some Catholic organization, particularly a parish organization.

The necessity for united action on the part of the laity to effectively combat the forces that are endeavoring to obliterate Christianity was stressed by Daniel Sullivan, of Council Bluffs. He pointed to the National Council of Catholic Men and the National Council of Catholic Women as the channels through which every Catholic man and woman might aid in the Holy Father's Catholic Action program.

Reports from representatives of non-parochial organizations were given as follows: Miss Kathleen Connor, Court St. Anthony, and Miss Anna Schierbrock, Court Neola, Catholic Daughters of America; Miss Margaret Welch, Catholic Women's Order of Foresters; Miss Katherine Gibbons, St. Francis Academy Alumni; and Mrs. Henry Berigan, representing the Catholic Women's League and the Christ Child Society, the latter report containing the information that the society had made and distributed in the past few months a total of 300 garments.

The chairman of deanery study clubs and leader of the Council Bluffs Deanery Study Club, Mrs. John M. Galvin, told about the six study clubs in Council Bluffs that are at present reviewing the life of Christ, using the syllabus issued by the N. C. C. W., and for reference purposes were consulting the four gospels and Fouard's *Life of Christ.* Mrs. Galvin advocated the development of leadership through the instrumentality of the study club.

Mrs. W. S. Baird, president of the Council Bluffs Deanery, presided.

Duluth Council President Recommends CATHOLIC ACTION

The third quarterly meeting of the Duluth Diocesan Council of Catholic Women was held March 25 at Nashwauk and was devoted to a discussion of "Social Service as Related to Family and Home" by members of the council engaged in welfare work.

Rev. Lawrence Glenn, director of the Bureau of Catholic Charities, stressed the need of unity in welfare work throughout the diocese and pleaded for the adoption of children in childless homes.

The diocesan president, Mrs. M. E. Louisell, called attention to the very fine study club material provided in CATHOLIC ACTION and urged the members to make use of the information contained in the *N. C. C. W. Monthly Message* to affiliated organizations.

Extensive Program of Buffalo Charities Group

The varied and interesting activities of the members of the Volunteer Bureau of the Catholic Charities of Buffalo, Inc., are recorded in the following letter just received at headquarters from Miss Frances S. Engel, executive secretary of the bureau and a graduate of the National Catholic School of Social Service:

"Our Oblate sodalists are volunteers who have organized Catholic Action guilds in seven parishes in Buffalo and vicinity. The activities include apologetics, study clubs in Church history, debates on social problems, religious practices such as Holy Year pilgrimages, holy hour, monthly communion, *et cetera,* dramatics, glee clubs, athletics, institutes to train our leaders for the three summer religious vacation schools which we have carried on for the past two years.

"The guilds completed their second annual one-act play contest this week and presented 'The Valiant' and other difficult plays in a worthwhile manner. Two of the glee clubs are training to sing several Masses, and one is to supplement the choir in an Italian parish.

"Catholic study club on social industrial problems, institutes for volunteers, committees on group work standards, philosophies and techniques, efforts to secure such courses in the curriculum of the University of Buffalo, and the 1935 charities appeal with the organization of the women's division promise an interesting spring."

Springfield, Ill., Council Holds Quarterly Meeting

The quarterly meeting of the Springfield Diocesan Council of Catholic Women, held at Illiopolis, Ill., March 17, was attended by representatives from every deanery within the diocese.

Reports of chairmen of standing committees were given at the board of directors meeting which preceded the day's program.

Those who made addresses included: Monsignor Thomas F. McGrath, pastor of the Visitation Parish, Illiopolis; Very Rev. Msgr. William Sloan, spiritual director; Rev. D. F. Lydon, of Murrayville; Mrs. John J. McShane, diocesan president; Miss Ann Trutter, who presented legislative notes of interest; Mrs. Martin Peifer, chairman on organization and membership; and Miss Margaret Kennedy, who spoke on "Study Clubs." Among those in attendance was Mrs. Kathryn L. Conroy, of Chicago, state supervisor for the Women's Catholic Order of Foresters.

Mrs. C. L. Nolte, Decatur Deanery chairman, presided.

Work of Milwaukee's League of Catholic Home and School Associations

Reports of the splendid work of the League of Catholic Home and School Associations of the Archdiocese of Milwaukee, organized "to promote closer cooperation between the various organizations working for the advancement of education in Catholic homes and schools," reach headquarters regularly. The constitution of this group provides for standing committees on Child Welfare, Program, Health, Films, Resolutions, Scouts, Membership, Awards, Study Clubs and Bulletin, Speakers' Bureau, Pre-School Health Clinic, and Publicity.

During the Lenten season Miss Matilda Heiser has been conducting a class for study club leaders on the study of the Sunday Missal. The leaders, will in turn, conduct classes within their own groups.

Mrs. Thomas F. McCormick, of Milwaukee, is president.

Miss Marks Aids Seattle and Portland Dioceses

A recent bulletin from the Seattle Diocesan Council of Catholic Women announced that Miss Miriam Marks, executive secretary of the Great Falls Diocesan Council of Catholic Women, conducted a program in the Seattle Diocese during the latter part of March.

The first part of March Miss Marks spent in Portland, Oreg., inaugurating there a plan similar to the one adopted by Bishop O'Hara in the Great Falls Diocese, in which she assisted.

Charities Sponsored by New Mexico Council

The many activities of St. Patrick's Council, Raton, N. Mex., are recorded in a report to national headquarters. The charitable program includes the furnishing of milk to undernourished school children and providing for physical corrections of children unable to secure medical attention. An amount equal to that contributed by the council, is furnished by the state to aid in the last mentioned project. Catechetical instruction is also provided by volunteers from the ranks of the council.

Mrs. John Boyle is president and Miss Fannie Smith, secretary.

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